

THE Christian Monitor.

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[NUMBER 6.]

MISCELLANEOUS.

Our present paper will be chiefly made up of Miscellaneous articles of Intelligence, derived from various sources, in most of which the Christian Reader will take a lively interest.

From the Religious Remembrancer.

We are indebted to the kindness of an esteemed Christian friend, for the use of a letter from London, from which we make the following interesting extracts.

“LONDON, 6th May, 1815.

“*My very Dear Sir,*

“I had the pleasure of addressing you the 15th March, and have now that of acknowledging the receipt of your regarded favor of two days later date. Already have my feelings been expressed to you on the merciful interposition of a kind Providence, in restoring peace; and, in reviewing this event, I have been particularly struck with the confident expectation raised in your mind on the subject, when human appearances were unpromising, and that it should have been so soon realised; but the expectation was well founded; the Lord delighteth in mercy; he hath made America a land of Bibles and of prayers, and Britain also, and he hath not been entreated in vain; he raised up suitable instruments to engage in the work of negotiation, and infused a better spirit into our councils towards a country which should be dear to every Christian; a country where the glorious Gospel is known and its power felt and exemplified.

“Little, my dear friend, do the unthinking part of mankind know how much they are indebted to Christian principles; through their happy influence, peace flows, not only to the individual in whose breast they reign, to the circle in which he moves, to the nation where he

dwells, but eventually it shall flow to the world at large. Already have our respective countries been brought to dwell together in unity, and feel a deep conviction, that it is to these sacred and holy principles, under Divine Providence, we are indebted for the happy restoration of peace. What new obligations are we now laid under, to engage with fresh vigor, heart and hand, in the dissemination of that holy book which contains the glad tidings of salvation to the human race.—New facilities will now be afforded, and an increased responsibility will be connected with them. How extensive the sphere of action! nothing less than the world! and how encouraging the promise, “I will give the heathen for his inheritance and the uttermost parts of the earth for his possession.”

“The Anniversary Meeting of the British and Foreign Bible Society was held 3d instant, and it was a day peculiarly interesting: a deeper impression than ever appears to be felt of the vast importance of the subject, and the funds of the Society are still increasing:—the report is not yet published, but you will find at foot hereof a note of the amount received by the Society the past year, by which the great utility of Auxiliary Societies and Bible Associations is very conspicuous; in fact, those measures which create an interest with the multitude and a desire to aid by small weekly contributions in promoting the object, promise to give it the most efficient and permanent character: you will therefore excuse an occasional repetition of this hint. Lord Gambier was present, as usual, at the Anniversary, and gave vent to his feelings partly in these impressive words, “It is the joy and rejoicing of my heart to give aid to this glorious object, when I see the good that is flowing from

it in enlightening the world and bringing on a brighter day; these days are indeed days of spiritual feasting; our souls are satisfied as it were with marrow and fatness."

"From Russia the intelligence is highly gratifying. Prince Gallitzin, the President of the Petersburg Society, takes the most lively interest in the object, and has lately written to Lord Teignmouth a letter evidencing the possession of a heart animated by Christian principles and glowing with zeal for the best interests, not only of Russia, but of the Pagan and Mahometan countries on its borders. It appears that the Russian peasantry bring in their roubles and copecks for the use of the Society with great cheerfulness, and the Russian clergy stimulate them to the good work.— Since the art of printing was known in Russia, now 260 years, there have been 22 editions of the scriptures printed, and the whole number of copies was *only* 50,000. Scarcely two years have elapsed, I think, since the formation of the Petersburg Bible Society, and already 80,000 copies have gone to press, neither can they be supplied fast enough for the demand.

"How animating the prospect that the time to favor Zion, the set time, is fast approaching! In addition to last year's reports forwarded by Mr. M. C. R——, a packet is in charge of Captain S——, and another has been sent Mr. G—— at Hartford, for distribution in that quarter.

"Mr. M. C. R—— had also charge of Mr. Owen's letter officially communicating the grant of 200*l.* to the Philadelphia Bible Society, and which is made in such general terms, that you will no doubt feel at liberty to apply it to the purchase of the new set of stereotype plates contemplated in the English language, if it should be thought more advisable than the German Scriptures, which it was formerly intimated was the first idea here. On enquiry of Mr. Rutt, it appears, that a set of stereotype plates is now preparing by him for the Baltimore Society, of the size of letter which your Society has in contemplation to order: it is therefore suggested for consideration whether it might not be advisable to have a size still larger, by which a greater variety of sizes will be supplied

in the United States. Of the size ordered for Baltimore, of the next size (Long Primer) which is that recommended by Mr. Rutt, and of the *largest* size printed here, specimens are now inclosed, and on the other side is an estimate of the cost of each; a set of either might be delivered here in about 12 months.

"The continued good account from Princeton College is truly delightful, and the fruit of it, I doubt not, will appear in the attention of many of the students being turned to theological pursuits:— others may become blessings to society and the world, in the various situations of life they may hereafter fill.

"The draft on Mr. G—— attached to this letter for \$100, I will beg the favor of your appropriating as a donation to the Theological Seminary at Princeton, the importance of which institution is deeply felt, and I trust it will not be suffered to languish for want of support.

"REPORT 3d May, 1815.

British and Foreign Bible Society.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Received.</i>	Annual Subscriptions	3272	10	6
	Donations and Life do.	2429	9	11
	Congregational collections	1406	10	8
		7108	8	1
	Legacies <i>l.</i> 1312 18. Dividends on Stock <i>l.</i> 1703 10.	3016	8	0
	Contributions from Auxiliary Societies subject to the return of a moiety in Bibles and Testaments,	61848	11	9
	Sales of Bibles and Testaments principally by Bible Associations,	27560	6	5
	Reports, &c.	361	1	3
		799894	15	6

FROM THE SAME.

RELIGIOUS TRACT SOCIETIES.

We are authorised to state, that the plans of the Religious Tract Society in Philadelphia, are now in active and prosperous operation; two tracts have been published by the Society, and are ready for delivery at the depository, No. 8

South Front-street. The divine blessing which has attended this mode of circulating religious knowledge, in Europe, presents motives which cannot fail to influence the American Christian community to afford the aid in giving effect to the designs of our domestic institution.—From a great variety of facts adduced in evidence of the utility of Tract Societies, we select the following from the 8th Annual Report of the Leeds Religious Tract Society for 1812:—

Extract of a letter from a Lady, residing at a Sea Port, dated July 27, 1810.

“It will give you pleasure to hear of the extensive circulation of the Tracts, in this neighborhood, among Soldiers and Sailors; and the avidity with which they are received and read. A pleasing instance of success has occurred in the North York Militia: there were a few serious men among them when they came here, since which, six have been added to their number, in consequence of Tracts and Bibles having been furnished to them: and they retire together in the fields for prayer and conversation.

“One young man in the regiment, who, notwithstanding the advantages of a pious education, had become a notorious reprobate, has, through reading the Tracts—“The Swearer’s Prayer”—“On Intemperance”—“On Eternity,” and “The End of Time,” been brought to acknowledge and lament his wicked ways, and to resolve, he says, “with a dependence on Divine Grace,” to lead a very different life; and I hear he continues to go on well.”

Extract of a letter from a respectable Clergyman in Ireland, who, having been supplied by this Society, employs a youth, of singular manners, but decided piety, to itinerate among the Roman Catholics with Religious Tracts. Dated Feb. 8, 1811.

“My Tract-boy set out yesterday on his travels, with his basket well filled with Bibles, Testaments, and chosen Tracts. It will amuse you to hear that his favorite place is a fair—where, as soon as he hears a ballad singer proclaiming his vile and corrupting trash, he approaches the crowd, and loudly declares the falsehood of what he says; and then reads some interesting account of a sud-

den death, or the conversion of a notorious sinner. The simplicity of his manner, and the confidence of truth, which is evident in his whole conduct, gain him many purchasers; those who come with their half-pence to buy the vicious songs, prefer the Tracts of this extraordinary boy. Here, indeed, are the weak things of the world raised up to confound the wise!”

From a Minister in Cornwall,

“PENZANCE, April 17, 1811.

“About twelve months since, a person addressed me. “Sir, do you remember, about two years ago, giving some little books about religion to persons on the road to the Land’s-End?” I replied, that I perfectly well recollected distributing some hundreds in that neighborhood, and about that time.—“Yes, Sir, and you called a poor miner from a field where he was working, and asked if he could read? He said, No. You inquired if his children could; he replied in the affirmative. You gave him some Tracts; he took them home: his children read them to him—the Lord blessed them to his soul.—His eyes were enlightened, his heart affected, and his mind filled with sorrow. He sought retirement, poured out his soul before God, became a new creature in Christ Jesus, having joined a religious society, and now, with his wife and children, appears to be following the Lamb, and rejoicing that the stranger came, by whom the little books were given—that his children read, and his soul is saved.”

“I was deeply impressed with this account, and intimated a wish to see him. He was soon informed of it, and sent to request I would preach in the neighborhood. I rode out there one day, and found that the good man had obtained permission for me to preach at a farmer’s house where an aged woman had been for many years a cripple, and incapable of hearing the gospel out of that house. I preached there, and continue to do so to this day, and have every reason to believe, that the old woman, aged eighty years, her son, the farmer, and a neighboring villager, are truly converted to God thro’ Jesus Christ our Lord. Such has been the blessed result of a few of the Society’s Tracts casually dispersed in the most barren part of Cornwall. The mi-

ner still continues to adorn the doctrine of God our Saviour.

LONDON, May 27, 1812.

Dear Sir,

"I regret the materials for our Appendix are not yet generally come to hand, which precludes me the satisfaction of sending several interesting accounts from the pen of Mr. Richmond.

"I have just sent to Mr. Tarn, requesting an interesting letter he has from Lady Eleanor King; but I am sorry to find he is not at home. The substance of it, as near as I recollect, is the satisfactory conversion of several notorious characters connected with the Pits, near her residence, Wolverhampton, and the conversion of a Catholic also.

"There are four well authenticated conversions by the instrumentality of the 'Dairyman's Daughter;' two or three by the means of the 'Sixteen Short Sermons;' one who is now an active Christian in the infant Church at Poplar, who but a short time since was one of the most profane characters in that place, by means of the Tract on the 'Lord's Day' being dropped into his house. One, lately a dissipated clergyman, about 60 miles from London, by means of 'Solemn Questions to Members of the Church of England,' is now an ornament to his profession, and preaches the faith he once madly attempted to destroy.

"A Midshipman from on board his Majesty's ship Malabar, relates the serious impressions made on several notorious swearers by means of the 'Swearer's Prayer,' which Tract has been remarkably blessed in arresting and alarming some apparently incorrigible sinners. These, Sir, are a few accounts lastly given chiefly from memory; but on the authenticity of the facts you may rely: and probably many of those, of which we hear little or nothing, may be more owned and blessed by the Great Head of the Church, than many that are brought forward to our immediate notice and regard.

"Nor must I forget to relate the increasing extension and usefulness of the Hawkers' Tracts: by means of the Hawkers' Tract Distribution Society alone, upwards of 20,000 Tracts have been circulated since last September, many of

them in the channels formerly solely occupied by ballads and other pernicious and destructive publications. It was a pleasing sight at the annual meeting of this little Society, to see about 15 out of 50 or 60 Hawkers (several of whom a little while ago were employed in vending ballads, &c.) listening with attention to the word of life, and encouraged to go forward in their honorable employ: upwards of 100 ballads, &c. have been given up and destroyed by means of this infant Society. An interesting Report of its proceedings is now publishing, in which the importance of similar institutions in every town or village is pointed out, with the simplicity of its plan, and the ease with which it may be adopted and improved on, and Leeds is mentioned as having taken the lead in the country in this work."

From the Aurora.

The following authentic anecdote was mentioned by the Rev. Joseph Benson, at the conclusion of a speech, delivered by him, in London, December 1st, 1814. By giving it a place in your paper, you will doubtless, please a number of your readers. While it discovers, that some of the people of Great Britain are zealous in spreading the divine gospel; it equally discovers, that, there are some of our American citizens willing that it should rise and be glorified also. After specifying a number of missionaries employed in different parts of the globe, Mr. Benson read the following, which had been transmitted to him by one of his brethren in Wales:

"A few weeks since, a trading vessel, laden with corn, from Cardigan, in Wales, was taken in the channel, by an American privateer. When the captain of the latter entered the cabin to survey his prize, he espied a small box with a hole in the top, similar to that which tradesmen have in their counters, thro' which they drop their money, on which the words 'Missionary box,' were inscribed. On seeing this, the American captain seemed not a little surprised, and addressed the Welsh captain nearly as follows: 'Captain, what is this?' pointing to the box with his stick, 'Oh!' replied the honest Cambrian, heaving a sigh, 'tis all over now.' 'What?' said

the American captain. 'Why the truth is,' said the Welsh captain, 'that I and my poor fellows have been accustomed, every Monday morning, to drop a penny each into that box, for the purpose of sending out missionaries to preach the gospel to the heathen, but it is all over now.' 'Indeed!' answered the American captain, 'that is very good.' After pausing a few minutes, he said, 'captain, I'll not hurt a hair on your head; nor touch your vessel; and immediately departed—leaving the owner to pursue his course to his destined port.'

SABBATH BREAKING.

On Sabbath the 4th inst. (June) a man, living on the Ohio River, in the vicinity of Manchester, having in the morning purchased a skiff, his wife proposing to make a voyage of pleasure, invited her father, mother and brother to participate, who having consented, they all, together with the three only children of the young pair, went on board; and having nearly spent the day in amusement, they returned to shore. But before they had fully landed, one of the company proposed to proceed a little further; which, after some altercation was agreed to; and they put out from land but a very small distance, when a tree from the shore fell across the skiff, and wrecked or upset her, so that the man, his wife, her father, and two of the children (5 of the 8 who were in the skiff) were drowned, and the rest, it seems, very narrowly escaped.—It is believed, by attentive observers, that 9 of 10, if not 19 of 20, who are drowned in the Ohio, are drowned on the Sabbath.

Scarce eight months have elapsed since a young man, a hireling, who had been but a short time engaged in business in Manchester, expressed himself much rejoiced at the near approach of the Sabbath, boasting of the pleasure which he expected to enjoy on the river, when that day should arrive. Accordingly, on Sabbath morning, he seemed quite impatient to have breakfast over, that he might commence his contemplated pleasure. He, therefore, as soon as he had taken early breakfast, betook himself to the river, and was, perhaps, not half an hour gone, until he was drowned, within a few

paces of the shore; though, it seems, he valued himself as a dexterous swimmer.
Chil. W. Recorder.

Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, May, 1815.

Whereas the King and head of the Church has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen; and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the *first Monday evening* of every month, that they may meet together, and say, with one heart, to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assembly, do approve of concerts of prayer for the advancement of the Redeemer's kingdom, and do recommend to the friends of Zion in their connexion, as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

ANECDOTE.

The following extract from "Bucks Religious Anecdotes" very happily illustrates and enforces the advice which we ventured to give to "women professing Godliness," in our last Monitor.

THE SUBMISSIVE WIFE.

A married woman was called effectually by Divine grace, and became an exemplary Christian; but her husband was a lover of pleasure and of sin. When spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives, the husband just mentioned gave the highest encomiums of his wife, saying she was all that was excellent, only she was a d—d methodist. "Notwithstanding which,"

said he, "such is her command of temper, that were I to take you gentlemen home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness." The company looking upon this merely as a brag, dared him to make the experiment by a considerable wager.—The bargain was made, and about midnight the company adjourned, as proposed. Being admitted "Where is your mistress?" said the husband to the maid servant who set up for him. "She is gone to bed, Sir." "Call her up," said he. "Tell her I have brought some friends home with me, and desire she would get up and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, and received the company with perfect civility: told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible.—The supper was accordingly served up; when she performed the honors of the table with as much cheerfulness as if she had expected company at a proper season.

After supper, the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam," said he, "your civility fills us with surprise. Our unreasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us?"—"Sir," replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition.—My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever; I think it, therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left an impression of great use on the husband's mind. "Do you, my dear," said he, really think I should be eternally miserable?—I thank you for the warning. By the grace of God, I will change my conduct."

From that time he became another man, a serious Christian, and consequently a good husband.

Married Christians, especially you who have unconverted partners, receive the admonition intended by this pleasing anecdote. Pray and labor for their conversion, for, "What knowest thou, O wife! whether thou shalt save thy husband? Or how knowest thou, O man! whether thou shalt save thy wife?" 1st Cor. vii. 16.

A persuasive to a serious examination of the Christian Religion.

The advocates of Christianity frequently adduce the authority of great names in favor of their religion. The purpose for which this is done is sometimes misapprehended, and of course the argument loses a part of the weight to which it is entitled. With a view of setting this matter in a just light, the following remarks are submitted.—No judicious friend of the Christian religion expects or wishes to make converts by authority. That faith which, to use a common saying, is pinned on the sleeve of another, is of small value indeed.—We wish men to examine for themselves, and be Christians on conviction.—But the case is this—Some seem to take it for granted, that all examination of the evidences of Religion is utterly needless. They do not believe the Gospel, nor shall they ever believe it. The system may be a very good one for *the people*, and therefore may very well be encouraged; but as for themselves, they feel no want of any such plan of salvation or rule of conduct. To the modesty of such persons we address the following argument: The great restorers of learning, the men who discovered, and who most successfully pursued the true mode of philosophising, were Christians. These men arose in an age when superstition had darkened the human understanding, and false philosophy had led it astray. Endowed with most vigorous understandings, they studied the nature of evidence, and the laws of human belief with success; and, applying the sound principles which they had established, as with a touchstone they tried the value of many prevailing opinions and doctrines, and

found them useless. But Christianity, when subjected to the same trial, was found like gold from the crucible. It came out refined from the dregs and the dross, which had been combined with it by ignorance or by fraud. In other words, the great masters of human reason, in the best exercise of their powers examined the evidences of the Christian religion, and were convinced that it was true. Now it does not become us peremptorily to reject what such men as these believed; it is surely proper that we should examine with attention, what they thought it worth their while to study with the greatest care; and it is presumptuous in us, after perhaps a very slight investigation, to decide that there is no weight in that evidence which fully satisfied the most powerful and perspicacious minds that ever adorned and exalted human nature.

Let it be understood then that defenders of Christianity do not say that Newton believed, and therefore you must believe—but, Newton was a believer, and therefore it is becoming in you, with humility, candor, and diligence to search for evidence on a subject of all others the most interesting—Such examination, be the result what it may, can do no harm. But should the gospel be, what it claims to be, an authoritative declaration of the will of God, the consequences of neglect will prove in the highest degree disastrous. To say, as some do, that they have no time for such examination, is most egregious trifling. For to what purpose should time be devoted, if not to that, of ascertaining with as much precision as possible what we have to fear, or hope for, in relation to our future, immortal existence? Surely no wise or prudent man will think it unworthy of himself to employ his best powers in the investigation of a subject of such transcendent importance. Nay, how can a man escape the imputation of folly who refuses to give attention to his immortal interests; who, although urged to it, refuses to examine the evidences of a system of religion which has been embraced by the greatest men; which confessedly contains the purest morality that has ever been taught; and presents to us the best hopes that ever cheered and comforted the human heart?

We are desirous to persuade men to make the investigation which has been recommended, because, in every instance of which any thing is known, impartial and diligent enquiry has issued in complete conviction of the truth of Christianity. This is true in relation to Sir Isaac Newton, as appears by the Anecdote published in our 4th No. It is true of the late Sir William Jones, the most accomplished scholar of his age; and of many others, who at once enlarged the boundaries of human knowledge, by their intellectual labours, and adorned human nature by piety, benevolence, meekness, and all good works of saving faith. And we are anxious that all should become Christians, because we are well assured that there is opened in the Gospel a fountain not only for “washing away sin and uncleanness,” but for the health and comfort of the soul. There flow the waters of life; there that perennial stream which makes glad the city of our God; which refreshes, and fertilizes, and makes fruitful in every consolation and good hope, the “wilderness of this world:” there is that “well-spring,” of which the weary pilgrim may drink, and be invigorated; of which those who have nothing, may partake, “without money, and without price;” which is as free as heavenly mercy can make it, and abundant as the necessities of man require that it should be.—Let those who are about to seek health or pleasure at the different watering places in our country, hear the call of the Gospel, and make a full and fair experiment; they will find health that never will decay, and pleasure that never will satiate; they will acquire that vigour which will increase with all the energies of immortality, and finally obtain those joys which are at the right hand of the Almighty forevermore.

ON TIME.

Economy of time has been recommended by wise men in every age. “The great Grotius used to take for his motto a Latin sentence, the meaning of which is “TIME FLIES,” to put himself in continual remembrance, that he should usefully employ that time which was flying rapidly away; and yet so great a sense had he of the non-improvement of it, that, with all his learning, when he

came to die, he exclaimed "I have wasted my life in incessant toil, and have done nothing." The truth is, that no man, however industrious, values time as on his death-bed he will wish he had valued it. Then the moments which he wasted without thought, will, in his estimation, rise in importance, until worlds would be reckoned well bestowed in the purchase of only a small part of what had been once thrown away with the utmost profusion. The period in which this will be the case with every one of us, is rapidly hastening on. Our last hour will soon arrive—how soon, God alone knows. And then succeeds Eternity with its unchanging state, and all its awful realities.

Surely they who are blessed with the light of revelation ought never to be at a loss how to employ their time: they who have before them the example of him "who went about doing good," may find enough to do, without seeking what are called the pleasures, or engaging in the amusements, of life. We ought to take pleasure in relieving the distresses, and in soothing the sorrows of our fellow men. And we may find much relaxation, without dissipation, in the change of employments. It is recorded of Titus the Roman Emperor, that, throughout the course of his whole life, he called himself to account every night for the actions of the past day; and as often as he found he had slipped any one day, without doing good, he entered on his diary this memorial—"Perdidi diem"—*I have lost a day.* Alas! how many there are who, on their last day, might enter—*Perdidi vitam—I have lost a life.* For the whole of life is lost, which is not employed in preparation for eternity. It is for this end, that we are sent into the world, and our existence in it prolonged. Let us then, with all diligence improve the passing hour, that we may be ready "whenever the son of man cometh."

On the use of the Bible as a School Book.

The Bible Society of Virginia has recommended the introduction of the Bible into the Schools in our state, and has promised to afford all the aid in its power for the promotion of a scheme so laudable. What attention will be paid to this recommendation we cannot yet con-

jecture. Some parents, and some teachers of youth, we know, will heartily approve the plan, and efficiently co-operate with the Society. Others we apprehend, will raise objections, and perhaps actively discountenance the measure.—A pious and sensible old lady, in conversation on this subject not long since, made the following remark. "I am sure that it was wise in my parents to make me read the Bible when I was young; otherwise I should know nothing about it now that I am old. For I perfectly remember what I read in childhood, yet have no recollection of the chapter which I read this morning." Let the young, who hope that they will live to be old, profit by this remark, and now store their minds with the lessons of heavenly wisdom.

The most common objection which we have heard to the use of the Bible in schools, namely, that thus children will become disgusted with the Scriptures, and entertain an aversion to them in future life, is without force. Every one who has passed the season of youth, knows with what pleasure the mind looks back to that period, and how delightful are many of the ideas now associated with the old school house, and the spring, and the rock from which it bubbled, and the cheerful companions with whom we then associated. Let the Bible be put into the hands of young scholars, when they are able to read with facility; let it be thought a privilege, a mark of approbation, a reward for superior good conduct to be permitted to read it to the class, or in presence of the whole school; in a word, let this affair be so managed (and this is not a work of difficulty) as to connect pleasing associations of ideas with the reading of the Bible in youth, and none of the evil consequences which have been predicted, will result from it. On the contrary the young may be brought "to cleanse their way by taking heed thereto, according to the word of the Lord;" and a treasure will be laid up for old age, surpassing in value the wealth of the world.

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